

Moluccas OH1
Makassar OG6
Java OE1
Batak OD5
Borneo OC1

[243 cont.]

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x779 such as Padjang-Mataram, Tjirebon, Kediri, Semarang, and others. Of all these kingdoms, Mataram, which became independent around the year 1580, became the most powerful and before long the most important in all Java.

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174 It is fairly certain that missions on behalf of Islam were also
175 undertaken to the Moluccas from Toeban. According to the
797 Portuguese historian Barros, the Moluccas, too, had come under the influence of Islam some 80 years before the arrival of the Portuguese there (1512). Valentijn relates that the prince of Ternate imported it into his land in 1510.

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175 In the kingdom of Goa the prince was converted to Moham-
797 medanism in the beginning of the seventeenth century; his ex-ample was speedily followed by the Makassarese and the Buginese; in Macassar in 1540 the Portuguese had found only a few foreigners who were Mohammedans.

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77 At present, the number of Mohammedans in the Netherlands
161 East Indies is about 40 million. The lion's share of them is on Java, and, keeping the few exceptions in mind, it can be called a Mohammedan country.

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77 The same can be said of the greater part of Sumatra. An
161 exception is the Batak country, where the majority of the population (about 200,000) was converted to the Christian religion, while only a small minority is still heathen.

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77 On the whole, the Dajak [Dyak] on Borneo are animists;
161 [244] only the colonists who came from other places and who live in the coastal regions are followers of Islam.

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x779 The propagandists on behalf of Islam are still people of the same categories as formerly. In addition, however, today there is direct propagation of this religion, and there is quite definitely a polemic being carried on against other religions, in particular against Christianity.

The Government of the Netherlands East Indies also did its share, especially in the Outer Provinces, in advancing the cause of this religion by appointing followers of Islam as officials in non-Islamic districts. Among them, the Mohammedan teachers were frequently assiduous propagandists. Later the Government was more cautious in this respect.

Ambon OH4
Halmahera OH12
Makassar OG6

I [302 cont.]

X779 lasting success (1).

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1. B.J.J. Visser, Onder Portugeesche vlag,
de katholieke Missie van Indonesië (1511-
1605), pp. 9 ff.

The two methods the Portuguese used, as we have already mentioned, were preaching and the use of force.

The man who did most to spread the Christian religion during the time the Portuguese were in control of the Moluccas was the Jesuit, Francis Xavier. After having been in various other places, especially Goa, he arrived in Malacca in 1545. There he set himself the task of learning the Malayan language. Three months later he thought he knew enough and set out for the Moluccas, where in Hitoe on the island of Ambon, in Ternate, and in Moro (Halmahera) he preached with great success. The method he used is not known, but in all probability it was the same as the one he used in Goa. With a bell in his hand he went through the streets and collected a crowd of people, whom he then invited to become Christians. He tried as best he could to express the Ten Commandments, the Creed, with an exposition of the articles of faith, the general confession of sin, the Lord's Prayer, and the Ave Maria in the Malayan tongue and so moved the people that they allowed themselves to be baptized (2).

2. Ibid., p. 41.

He did not stay very long in the Indies. In 1549 he left the Moluccas and, arriving in Malacca, found a number of priests there whom he set to work in the field he had just left.

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Around 1540 the Portuguese brought Christianity to Celebes where two Makassarese princes, who had been baptized on Ternate, wished to persuade their relatives to follow their example. In 1588 the Prince of Batjan was converted to Christianity.

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785 themselves with disgusting food. They go without sleep as much as possible or sleep in a tree or in a cave where there is scarcely room to stretch their tired limbs. In this way they seek death of the self, life in death.

There are other ascetics, however, who do not seclude themselves in the mountains, but continue to live in society, surrounded by the stir of the world. For instance, Mr. Swaving saw one in 1859 at the market in Toeloeng Agoeng in Kediri in a little cubbyhole that was closed off by a muslin curtain. When he asked what it meant, he learned that a Sang *tāpā* lived there, old in years and famous for his wisdom and piety.

The name *dépok* distinguishes this kind of hermit from the others who retire from public life.

g. The Religion of the Buginese and Makassarese

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797 When the Portuguese arrived in the Malay Archipelago, the
177 Buginese and Makassarese were still pagans; not until around the beginning of the seventeenth century was Islam introduced to the southern part of Celebes, by missionaries from Sumatra and Malaya in particular. It quickly took root here to such an extent that it soon became the popular religion and has remained so to this day. Both knowledge of this doctrine and the observance of it, MK
771 however, are very little known among the people [635] and are limited to the external ceremonies. Therefore many traces of MK
174 the former pagan worship remain, and among them there are a few ceremonies that hark back to the Hindu period. As we saw earlier, southern Celebes must also have been a dependency of the ruler of Modjopahit, and consequently Hinduism was introduced there by Hindu-Javanese. We shall now briefly discuss MK
771 this Hinduism, at least as it has been preserved up to the present in a few ceremonies, as well as the ancient Polynesian religion.

123 I gave a speech on how Bone was to fall behind, and Java
544 and other places advance unless the people had better local
181 schools. I said something about the Toradja becoming
masters and the Buginese slaves. They were grim at this
point. I said that they needed business education, and they
saw the point; but they really did not respond to any great
extent. And Andi reiterated that the Bone folk know only
hormat and adat. To illustrate he crossed his arms and bent
over saying that that was all they know.

212 As for the non-official education, Buginese writing is said
871 to be taught in the homes by elders. Also the children often
797 teach illiterate elders to read and write. The Kepala kam-
pong seemed to be much amused at this as he described it.
In addition there are evening school sessions with teachers
and school students instructing illiterates, in the desa.

There are no missionaries or mission schools here. I told
them about the Javanese using these without giving up Moham-
medanism, and although they could see the point they responded
in their usual dead-pan fashion.

874 There is the usual apprentice training for artisans and a
463 tendency for sons to follow their fathers' occupation. This
also applies to religious officers. And there is the padjoge
training, although there are no such persons in this kampong.

212 As for literacy and knowledge of languages we can say that
191 everyone in the kampong speaks Buginese. This includes aliens.
562 Many speak Indonesian. Few if any speak Dutch well. None
speak English. However, the schools are trying to teach
classes in English. (Who in the world can do it here?) They
saw the point when I said that English is favored in Java over
Dutch because it is an international language. They said that
all adults, and they repeated all (including women?) can read
the Koran in Arabic, but few know the meaning of what they
read. Many can speak Arabic too, and thus it is easy for them
when they go to Arabia on the hadj. Few if any really speak
Makassarese but they say it is not necessary as they can
understand the Makassarese and the Makassarese can under-
stand them. Relatively few can read and write in Roman
characters or Arabic, but very many, and they tried to say
all, and meant it, can read and write Buginese. Here again I
wonder if the women are included. I asked repeatedly about
this matter of literacy in Buginese and asked if even the
farmers could read in the local script. They said yes, but

368 the people read very little. There is a bookstore in Watum-
212 pone, but there are not many people who buy books. However,
217 as there is no library, they must buy books if they want them
549 at all. They mentioned that Balai Pustaka had a traveling
library here before the war, and also a library in
Bone, but this was no longer the case.

6. tjera empat; 7. tjera lima; 8 tjera anam (no longer present); 9. tjera tudju (no longer present). These terms from 4 through 9, look like Malay terms. The Buginese equivalents for the latter part of each of them are as follows: dua, telu, ěppa, lima, ěneng, pitu. The line between the nobility and the next group, that of the commoners, is very vague.

Third, the commoners: 10. to detjeng; 11. to samar.

Fourth, the slaves: 12. etc. (many kinds).

The term ana'apona ma'padjunge is merely the name for all nobility including members of the 100 per cent royalty.

As for the kampong and district nobility, they said that the usual thing is that the wanua nobility will run the gamut, but that in the kampong nobles are usually not of classes above tjera lima, and maybe the highest kampong noble may not belong to a rank above tjera empat. The wanua heads are mostly ana'apona ma'padjunge, but evidently need not be.

As for the magical power of nobles, I have already indicated the general trend. Andi thought over the kekuatan adjaib [miraculous power] beliefs and agrees that the ordinary folk here have the idea that all nobles have it, by degrees. I asked whether this was because they brought it with them from heaven, while the earth people, the commoners, may have their special magic too. (And also for the slaves? Maybe not, as they are, I think, outside the adat sphere and many are of Toradja origin anyway.) I did not get much reaction to this, but it would line up with the mythology and with the special roles of the commoner bissu in regard to the aradjang, and it would also be like the Toradja ritual indispensability of the slaves even, for example, to the extent that one such body must be in every niche grave. It would also tie in with the special position of the Sakai in Negri Sembilan; and with the tuan tanah ritual in the eastern islands.

In regard to the slaves, Denzo in Soppeng says that they are mostly descended from the Toradja, though some are descended from enslaved Buginese. Everyone knows that Toradja slaves were sold in the markets here 50 years ago.

As for religion, there has not been much change evidently, though I suspect that the pagan survivals have weakened a great deal. I see that it is mainly the old men who know the names of the various spirits, and Andi and his coevals do not know them. This may be partly modernization in general, but Mohammedanism undoubtedly has been important here. There are no Christians, except among the Chinese. There are no missions, but it is said that they could enter without any trouble (which I doubt, after talking with Denzo). They

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Regarding sex, Thierens said that the extreme repression of it and the lack of open relations of a social sort between boys and girls here causes a high rate of homosexuality among boys. He said that nearly all boys are so. This may also link with the wandu custom, or at least the prostitute part of it. The boys are used to homosexual practice in youth, and like it. Also, perhaps the women, so bound by adat, are cold. Thus the homosexuals may be an attraction. The whole dead business has paralyzed these people even down to the simple sex matter. I remember the homosexual practices in Bontorio. But that was in the court, where there were girls. Maybe even there it was hard to get girls, and there may have been little in the way of social relationships. I remember that Bontorio had to get his slave girls on the sly. That is what Andi said, things must be kept in the dark.

In regard to the Toala and the To Patuntung, I went to Soppeng on Sunday. We took one route down and another one back. It is in a rather mountainous section but Soppeng itself is a large and attractive town. On the way we could see the remoteness of many of the people here, even those on the road. In Soppeng I met Denzo, the Christian leader. He is young and good looking, much like Lethe in type and manners. His family comes from Saleier, but also from Bone. He was born in Saleier. He was baptized in 1937 although coming from a Mohammedan family. His mother is also a Christian and so is at least one sibling. He said that this resulted in some trouble with his father. By 1939, he had 800 Christians. During the Japanese time this number shot up to 2,000 and now he has about 3,000. This is the only place in the Buginese country where there are Christians. He has a church which is a part of the Protestant Church of Indonesia. But it is not a mission proper. He said that he converted from all classes, including at least one high fellow. He said that there are more women than men which did surprise me. I asked him how to approach women. He said that one must first ask the man. If the man is converted, then one can work on the woman, and usually the whole family becomes Christian. But one may not talk to the woman without the man's consent. Denzo said there was some trouble with the radja and with the nobles and with the fanatic Mohammedans. But after a while there was not so much trouble because they found out the Christians did not break up the adat and so they could not be too bad. Again we see the point that adat comes first, the Mohammedan practices being secondary.

Then I asked about the To Patuntung. He said there are not so many of them. They are ten kilometers walk south of

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to tjera lima. The Buginese names are: tjitjing, dua, telu, eppe, lima, eneng, and pitu. They have declining degrees of royal blood. Between the tjera lima and the to detjeng, the uppers of the kampong, the line is vague. The latter can usually drag up a bit of royal blood somewhere. Down to tjera eppe (ampat) they are real nobles.

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Then we got onto the subject of the present Radja. Andi said that he should not be telling me what he was, but that since I wanted to know he would be very frank. Formerly a person of only tjitjing rank could not be a radja. In the really old days this ruling was held to in one hundred per cent of the cases. The present Radja, however, is only of tjitjing rank. The exiled one is ninety per cent ana'matola. This latter fellow is evidently the Goa man who was put in by the Dutch almost twenty years ago, and whom they kicked out after the war for some reason. I get the impression that a lot of gossip goes on about this situation and that the present Radja is well advised to stick close to the Dutch.

Then we talked about the big households of the nobles. Andi's father has thirty in his house, and Andi himself has seventeen. He complains about his inability to support all of them on his salary. I asked him why he does not throw them out. He said that this just isn't done and that a man is proud to have a lot of people in his house. They are mainly nephews, nieces, young siblings and siblings-in-law, and old folks. When the young ones marry, they usually set up their own house. He then asked, "Who would cook, keep house, care for the children, etc?" I commented that one Dutch woman with a babu can do all of this, and he wilted, saying that upper women here just are not that way. Here again we see the entanglement of adat and the "right thing to do."

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Andi said that the radja has many slaves. This is true of other nobles too. There are two kinds of slaves: (1) Those who freely admit that they are slaves, especially if they are slaves of real uppers, because they are usually proud of their masters. Of these there are not so many.

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(2) Those who get angry when their low origin is mentioned.

Thierens said that the Christian leader Denzo in Soppeng is being sent away. Despite his success in converting, Thierens continued, Denzo has been disgraced, because it was discovered that he was loose with women and that he has a girl in every kampong. Thus he has spoiled things

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●797 for himself. Could this be a case of railroading? My
 831 guess is that this kind of behavior would not be noticed if
 he were not a Christian leader. I must ask Rahim.

162 [for author's comments on these census figures see
 621 p. 198, category 116--Analyst]

STATISTICS FOR BUKAKA

565 A. Bukaka, a Buginese Kampong Adjoining Watampone

Total population	1960
Total households	270
Per household	7.26
Males	959
Females	1001
Sex ratio	96.0
Total children	1089 (male 548, female 541)
Minor children	792 (male 408, female 384)
Ratio of children to adult	1.25
Minor children to adult	0.68
Children per household	4.02
Minor children per house- hold	3.34

B. Class of Household Heads

To Detjeng (lower nobles)	46
To Samar (commoners)	194
(included are 14 entered as "unknown," but Andi says they are very probably all commoners)	

Slave	1
Chinese	10
Arab	14
Javanese	5

Total 270

162 565 C. Polygyny of Household Heads

Number of wives	Class	Trade
3 (2)	1 Arab	1 merchant
	1 noble	1 tailor
2 (8)	2 noble	2 smith
	2 Arab	1 merchant
	4 commoner	1 trader
		1 goldsmith
		1 chauffeur
		1 government em- ployee (mes- senger)
		1 toothmaker
Totals 10	10	10

OG11 Toradja OG11
To Kadomboekoe
Makassar OG6
Mandar

[The Basin of the Poso]

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On the left shore of the Tomasa, not far from its mouth, there is a piece of land that bears the name of Tana-inoli, "bought land"; Kadomboekoe had ceded this land to Onda'e in former times. The story about this is as follows: Long ago Indoi Kolombio, the female Chief of Kadomboekoe, had invoked the help of Onda'e in order to kill her brother Patasi, /40/ because the latter had made her out to be a witch and declared that she had given birth to a black snake. She promised them for this a reward of two big pigs, which were called Saketo and Poela-tamoengkoe. The To Onda'e accepted the proposal, but they did not carry out the mission immediately because they first went to the coast to make salt. Only after several months had passed did they kill Patasi. When they now came for their reward, it appeared that the two pigs had been slaughtered for a funeral feast which the To Kadomboekoe had celebrated in the meantime. The To Onda'e were displeased at this, but they finally settled for the above-mentioned patch of land.

The To Onda'e never profited from this acquisition. They let the To Kadomboekoe lay out their fields freely on the land given away. In the beginning it may well have happened that To Onda'e traveling through Tana-inoli asked the To Kadomboekoe farming there for a chicken, some rice, and a piece of foeja (beaten tree-bark) for the use of their land, but long before our arrival this was no longer the custom.

The land of Bandoa was also bought from Kadomboekoe by Lage through a Chief who was named Tawoea-mbine. The mountain Siwo belonged to Lage and was sold to the To Wingke-mposo Tawojo-ndisa for one buffalo with six pieces of cotton and one pig with six pieces of cotton.

In the first half of the last century Mandarese (called To Mene by the Toradja) must have had great influence in Kadomboekoe. How they got there and how numerous they were, no one can tell any more; it is certain that the whole tribe was converted to Islam by them. When the Mandarese returned to their land, they

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2: Adriani and Kruyt--63 L, M-5 (1892-1932) 1950

OG11 Toradja OG11
Western Toradja OG12

[The Basin of the Poso]

Makassar OG6

Mandar

When the

/40 cont./ Mandarese returned to their land, they

gave a multicolored flag to the To Kadomboekoe and said the following: "You are now Mohammedans, and if your descendants

eat the meat of pigs we shall fine them 40 young female slaves."

The grandfather of Papa i Melempo, who was Chief of the tribe when the Government came, was the last Mohammedan.

Tampabanda (as he was called) lies buried near the former village of Abokl, and in his grave was also placed the only Koran in the country. The To Kadomboekoe claim that they returned to Heathenism because there was no one who could teach them to recite from the Koran.

On their way back, the Mandarese must have traveled across the area called Ampibabo (on the west side of Tomino Bay), which until a few years ago recognized the sovereignty of Mandar (Tjenrana). A few of the To Kadomboekoe followed the Mandarese there and had descendants in Ampibabo, so that even now there is kinship between the two regions. When the above-mentioned flag had become unusable in 1895 because of age, it was taken to Ampibabo, and through the intercession of the Chief of this place a new one was obtained from Mandar. The To Kadomboekoe, however, did not recognize in any respect whatever the supremacy of Mandar.

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32. The history of the To Pajapi.

Now it still remains for us to speak about the inhabitants of the district that lies to the west of the Poso River. Part of this land was formerly inhabited by a Toradja tribe, the To Pajapi, which has now as good as disappeared from Central Celebes, except for a small remnant. The history of this tribe is a sad one.

The To Pajapi (pajapi is the name of a tree) are a Toradja tribe about which the Bare'e speakers can not tell much. This is probably to be explained by the fact that they belonged to the West Toradja group, as the linguistic investigation determined.

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first pay their respects to the Chief. Here all the souls wear yellow clothes. They do no work of any kind, for they obtain what they need by practicing magic (moadi), in the same way that the air spirits (woerake) provide for their needs. Only their water must be hauled up from Rato-ngkasimpo by means of a long rope, for there is no water in Wawo-maborosi because the city lies on a mountain.

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In the general popular version there exists only Rato-ngkasimpo, where a great bustle prevails because there are many death-souls together there. A feast is celebrated daily because every new arrival is welcomed festively. The children there play all day long. The paths run in all directions because of the busy traffic. This is sung about in the following verse:

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Ire'i podo pe'onto, ri Torate lipoe doro; "Here (on earth) it is only a stopping place, but in the Underworld it is a busy (lively) city"; ire'i podo pombale, ri Torate lipoe bangke, "here (on earth) it is only a shaded resting place, in the Underworld it is a large city."

/472/ In general, existence in the Hereafter is called gloomy and dismal, but yet people say that the souls are happy and satisfied there and do not know trouble and grief. This is expressed in a generally known song:

Mapari ri wawo ntana, ri Torate moroeana: "On earth one has a difficult life, in the Underworld it is better";

bemo re'e soesa ndaja, sambela mawongko raja. "there one does not know grief and one enjoys nothing but pleasure."

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In the Wotoe region, where some Toradja have been converted to Mohammedanism, we heard of a dispute between a Heathen and a Mohammedan on the question of where it would be prettier: in Torate, the heaven of the Heathens, or in Soeroega, the Mohammedan place of the blessed. They finally decided to kill each other in order to go to satisfy themselves. Then they stabbed each other to death. When the Chief heard what had given rise to the quarrel, he said: "We shall bury the one who pleaded for Soeroega. We shall let the corpse of the one who claimed that it is prettier in Torate lie unburied. If the corpse of the first has disappeared by tomorrow,

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795 Soeroega is better than Torate; if the corpse of the other one has
T disappeared, then Torate is the best. When the people went to
* 795 look the next day, the corpse of the Heathen had disappeared,
797 and that of the Mohammedan was full of worms. This convinced
the people of the superiority of Heathendom over Mohammedanism.

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* 795 In Torate the souls keep busy with the same activities as here
241 on earth: one hunts and plants fields. This is also done by the
death-souls that do not go to the Underworld, but stay on earth.
When people come to a spot where a few trees have fallen, they
say: "There angga have planted a field." The rice in Torate,
however, is different from that on earth; it resembles the fruits
of the tarinti, a reed-like plant with rough leaves like sugar cane.
Other crops, such as pisang and sugar cane, are like those of human
beings. It is also claimed, however, that the rice in Rato-ngkasimpo
only rarely thrives because of the many buffaloes which the relatives
give to a dead person to take along; these animals often ruin the
plantings, so that the inhabitants of Rato-ngkasimpo usually suffer
from want. This, however, benefits the human beings, for if the
rice in the Underworld were to thrive, that on earth would fail. For
this reason the living must diligently continue to bring food to the
graves for the dead; for if the dead are hungry they take the rice
soul (tanoana mpae) from the human beings and then it requires
much effort to get it back again. At the harvest feast (mompadoengkoe)
the leader customarily covers a pile of rice with an old-fashioned
cloth (pana) and calls back the rice soul: "O rice soul that is lost
on the way to Rato-ngkasimpo, come back to me again." Any
negligence in the performance of the rites in connection with rice
cultivation might have as a consequence that the rice soul would
go to Rato-ngkasimpo.

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* 795 /473/ An important point about which people are concerned
262 is the food that the dead might consume. In the many stories of
people who visit the Underworld it is said that the rice and the fish
or the meat that the dead eat look like the rice and the fish on earth;
but in reality their rice is nothing but earth, and their side-dishes
rotten wood. It often happens in the stories that living persons who
visit their deceased relatives in the Underworld are given, upon their